

12
C O P I E

OF THE
P R O C E E D I N G S

Of some Worthy and Learned

D I V I N E S,

Appointed by the LORDS to meet at the
Bishop of *Lincolnes* in *Westminster*.

Touching

Innovations in the Doctrine and Discipline of
the Church of *ENGLAND*.

- Together

With Considerations upon the COMMON-
PRAYER Book.

Arch-Bishop of Armach.

Bp. of *Lincoln*.

Dr. *Prideaux*.

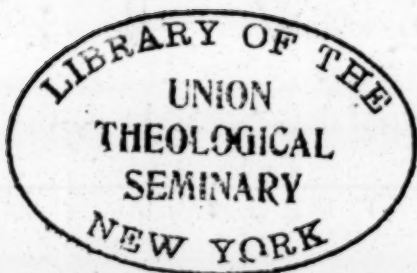
Dr. *Ward*.

Dr. *Brownrig*.

Dr. *Featly*.

Dr. *Hacket*.

London, Printed in the year 1641. and now Re-printed, 1660.



Innovations in Religion.

1. **Q**uare, Whether in the twentieth Article these words are not inserted, *Habet Ecclesia auctoritatem in controversiis fidei.*
2. It appears by *Stiefords* and the approbation of the Licensers, that some do teach and preach, that good Works are concauses with faith in the Act of Justification. Dr. *Dome* also hath given scandal in that point.
3. Some have preached, that works of *Penance* are satisfactory before God.
4. Some have preached, that private Confession by particular enumeration of sins is necessary to salvation, *necessitate medii*, both those errors have been questioned at the Consistory at *Cambridg.*
5. Some have maintained, that the Absolution, which the Priest pronounceth, is more then *Declaratory.*
6. Some have published, that there is a proper Sacrifice in the Lords Supper, to exhibit Christs death in the *Postfact*, as there was a Sacrifice to prefigure in the old Law, in the *Antefact*, and therefore that we have a true Altar, and therefore not only Metaphorically so called, Dr. *Heylin* and others in the last Summers Convocation, where also some defended, that the Oblation of the Elements might hold the nature of the true Sacrifice, others, *the consummation of the Elements.*
7. Some have introduced *Prayer for the dead*, as Mr. *Browne* in his printed Sermon, and some have coloured the use of it with questions in *Cambridg.* and disputed, that *preces pro defunctis non supponunt purgatorium.*
8. Divers have oppugned *certitude* of Salvation.
9. Some have maintained the lawfulness of *monastical vows.*
10. Some have maintained that the Lords day is kept meerly by *Ecclesiastical constitution*, and that the day is changeable.
11. Some have taught as new and dangerous Doctrine, that the subjects are to pay any sums of money imposed upon them though without law, nay, contrary to the Laws of the Realm, as Doctor *Sybbetrop* and Doctor *Manwaring* Bishop of Saint *David's*, in their printed Sermons, whom many have followed of late years.
12. Some have put scorns upon the two books of Homilies, calling them

wherein they were set forth.

13. Some have defended the whole gross substance of *Arminianism*, that *Electio est ex fide pravisā*, That the Act of conversion depends upon the concurrence of mans free will, *That the justified man may fall finally and totally from grace.*

14. Some have defended *universal* grace as imparted as much to Reprobates as to the *Elect*, and have proceeded, *usque ad salutem Ethniorum*, which the Church of *England* hath anathematized.

15. Some have absolutely denied Original sin, and so evacuated the *Cross of Christ*, as in a Disputation at *Oxon.*

16. Some have given excessive cause of scandal to the Church as being suspected of *Socinianisme*.

17. Some have defended that *concupiscence is no sin* either in the habit or first motion.

18. Some have broacht out of *Socinus* a most uncomfortable and desperate Doctrine, *that late repentance*, that is, upon the last bed of sickness, is *unfruitful*, at least to reconcile the penitent to God.

Add unto these some dangerous and most reproveable Books.

1. **T**HE Reconciliation of *Sancta Clara* to knit the Romish and Protestant in one, *Memorandum*, that he be caused to produce Bishop *Watsons* book of the like reconciliation which he speaks of.

2. A Book called *Brevis Disquisitio*, printed (as it is thought) in *London*, and vulgarly to be had, which impugneth the Doctrine of the holy Trinity, and the verity of Christs body (which he took of the blessed Virgin) in heaven, and the verity of our Resurrection.

3. A Book called, *Timotheus philalethes de pace Ecclesie*, which holds that every Religion will save a man if he hold the Covenant.

Innovations in Discipline.

1. **T**HE turning of the holy Table *Altarwise*, and most commonly calling it an *Altar*.

2. Bowing towards it, or towards the East, many times with three Congees, but usually in every motion, access, or recess in the Church.

3. Advancing *Candlesticks* in many Churches upon the *Altar* so called.

4. In making Canopies over the *Altar* so called, with traverses and curtains on each side and before it.

5. In

5. In compelling all *Communicants* to come up before the Rails, and there to receive.

6. In advancing *Crucifixes* and *Images* upon the parafront, or *Altar-cloath* so called.

7. In reading some part of the morning prayer at the holy Table, when there is no communion celebrated.

8. By the Ministers turning his back to the *West*, and his face to the *East* when he pronounceth the *Creed*, or reads *Prayers*.

9. By reading the *Letany* in the midst of the body of the Church in many Parochial Churches.

10. By pretending for their Innovations the Injunctions and Advertisements of *Q Elizabeth*, which are not in force, but by way of Commentary and imposition, and by putting to the Liturgy printed *secundo, tertio Edwardi sexti*, which the Parliament hath reformed and laid aside.

11. By offering of Bread and Wine by the hand of the Churchwardens, or others, before the consecration of the Elements.

12. By having a *Credentia*, or side Table, besides the *Lords Table*, for divers uses in the *Lords Supper*.

13. By introducing an *Offertory* before the Communion, distant from the giving of *Alms* to the poor.

14. By prohibiting the Ministers to expound the *Catechism* at large to their parishioners.

15. By suppressing of Lectures, partly on Sundayes in the afternoon, partly on week dayes, performed as well by combination, as some one man

16. By prohibiting a direct prayer before Sermon, and bidding of prayer.

17. By singing the *Te Deum* in prose after a Cathdral Church way, in divers Parochial Churches, where the people have no skill in such musick.

18. By introducing Latine Service in the Communion of late in *Oxford*, and into some Colledges in *Cambridg*, at Morning and Evening Prayer, so that some young Students, and the Servants of the Colledge do not understand their prayers.

19. By standing up at the *Hymns* of the Church, and alwayes at *Gloria Patri*.

20. By carrying children from the Baptism to the *Altar*, so called, there to offer them up to God.

21. By taking down *Galleries* in Churches, or restraining the building of such Galleries where the parishes are very populous.

Memorandum.

1. **T**hat in all Cathedral and Collegiate Churches two Sermons be preached every Sunday by the Dean and Prebendaries, or by their procurement, and likewise every Holy-day, and one Lecture at the least to be preached on working dayes every week, all the year long.

2. That the Musick used in Gods holy Service in *Cathedral* and *Collegiate Churches* be framed with less curiositie, that it may be more edifying and more intelligible, and that no Hymnes, or Anthems be used where Ditties are framed by private men, but such as are contained in the sacred Canonical Scriptures, or in our Liturgy or Prayers, or have publick allowance.

3. That the Reading Desk be placed in the Church where divine Service may best be heard of all the people.

Considerations upon the Book of Common Prayer.

1. **W**Hether the names of some *departed Saints* and others should not be quite expunged the Calender.

2. Whether the reading of Psalms, sentences of Scripture, concurring in divers places in the *Hymnes*, the *Epistles* and *Gospels*, should not be set out in the New Translation.

3. Whether the Rubrick should not be mended, where all Vestments in them of divine Service are now commanded which were used, 2 *Ed.* 6.

4. Whether Lessons of Canonical Scripture should be put into the Calender in stead of Apocrypha,

5. That the *Doxologie* should be alwayes printed at the end of the Lords prayer, and be alwayes said by the Minister.

6. Whether the Rubrick should not be mended, where it is, *That the Lessons should be sung in a plain tune*, why not, *Read with a distinct voice*.

7. Whether *Gloria Patri* should be repeated at the end of every Psalm.

8. Whether according to that end of the Preface before the Common Prayer, the Curate should be bound to read Morning and Evening Prayers every day in the Church, if he be at home, and not reasonably letted, *and why not only on Wednesday*, and Fryday Morning, and in the Afternoon on Saturdayes, with holy day eves.

9. Whether the *Hymns*, *Benedicite omnia opera*, &c. may not be left out.

10. In

10. In the Prayer for the Clergy, that phrase perhaps to be altered,
[*which only worketh great marvels.*]

11. In the rubrick for the administration of the Lords Supper, whether this alteration to be made, That such as intend to communicate shall signifie their names to the Curate over night, or in the morning before Prayers.

12. The next Rubrick to be cleared, how far a Minister may repulse a scandalous and notorious sinner from the Communion.

13. Whether the Rubrick is not to be mended, vvhere the Churchwardens are straitly appointed to gather the Alms for the poor before the Communion begin, for by experience it is proved to be done better vvhen the people depart.

14. Whether the Rubrick is not to be mended, concerning the party that is to make his general confession upon his knees, before the Communion, that it should be said only by the Minister; and then at every clause repeated to the people.

15. These vvords in the form of the Consecration, *This is my Body, this is my Blood of the New Testament*, not to be printed hereafter in great Letters.

16. Whether it will not be fit to insert a Rubrick touching kneeling at the Communion, that is, to comply in all humility vvith the prayer vvhich the Minister makes, when he delivers the Elements.

17. Whether *Cathedral* and *Collegiate* Churches shall be straitly bound to celebrate the holy Communion every Sunday at the least, and might not it rather be added *once in a month*.

18. In the last Rubrick touching the Communion, is it not fit that the Printer make a full point, and begin with a new great letter at these words, *And every Parishioner shall also receive the Sacraments*.

19. Whether in the first prayer at the Baptism, these vvords, *Didst sanctifie the flood Jordan, and all other waters*, should not be thus changed, *Didst sanctifie the Element of water*.

20. Whether it be not fit to have some discreet Rubrick made to take away all scandal from signifying the sign of the *Cross* upon the infants after baptism, or if it shall seem more expedient to be quite refused, whether this reason should be published, That in ancient Liturgies *no Cross was consigned upon the party* but where Oil also was used, and therefore oil being now omitted, so may also that which was *Concomitant* with it, *the sign of the Cross*.

21. In private Baptism, the Rubrick mentions that which must not

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be done, *that the Minister may dip the Child in water being at the point of death.*

22. Whether in the last Rubrick of confirmation those words be to be left out [*and be undoubtedly saved.*]

23. Whether the Catechism may not receive a little more enlargement.

24. Whether the times prohibited for marriage are quite to be taken away.

25. Whether none hereafter shall have licences to marry, nor be asked their banes of Matrimony, that shall not bring with them a Certificate from their Ministers, that they are *instructed in their Catechisme.*

26. Whether these words in Matrimony [*With my body I thee worship*] shall not be thus altered, *I give thee power over my body.*

27. Whether the last Rubrick of Marriage should not be mended, that new married persons should receive the Communion the same day of their marriage, may it not well be, *or upon the next Sunday following* when the communion is celebrated.

28. In the absolution of the sick, were it not plain to say, *I pronounce thee absolved.*

29. The *Psalm of Thanksgiving* of women after Child-birth, were it not fit to be composed out of proper *Versicles* taken from divers *Psalms.*

30. May not the Priest rather read the Commination in the Desk, then go up to the Pulpit.

31. The Rubrick in the *Communion* leaves it doubtful whether the *Letany* may not be read in divers places in the Church.

32. In the order of the Burial of all persons, 'tis said, *We commit his body to the ground, in sure and certain hope of resurrection to eternal life:* Why not thus, *Knowing assuredly that the dead shall rise again.*

33. In the Collect next unto the Collect against the pestilence, the Clause perhaps to be mended, *For the honour of Jesus Christs sake.*

34. In the Letany in stead of *fornication and all other deadly sin,* would it not satisfie thus? *From fornication and all other grievous sins.*

35. It is very fit that the imperfections of the meeter in the singing *Psalms* should be mended, and then lawful Authority added unto them, to have them publickly sung before and after Sermons, and sometimes in stead of the Hymns of morning and evening Prayer.

F I N I S.

